

THE BAGPIPE



OFFICIAL ORGAN OF
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SCOTTISH RITE
VALLEY
OF NEW BERN.

VOL. 8

OCTOBER, 1964

NO. 6

Announcing Fall Reunion

NEW BERN SCOTTISH RITE BODIES

NOVEMBER 17, 18 and 19, 1964

Come And Bring A Candidate With You!

* * * *

Regular Meeting

New Bern Lodge of Perfection No. 6

Monday Night, October 12, 1964

8:00 P.M.

—Refreshments and Social Hour 9:00 P.M.—



TM

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN SCOTTISH RITE BODIES

NEW BERN, N. C. 28561

C. A. SEIFERT.....Editor

FLORIE G. DILL.....Ass't. Editor

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Vol. 8 No. 6

New Bern, N. C. October, 1964

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Junior Warden.....	Charles T. Potter
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Ass't. Secretary.....	R. L. Pugh
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Expert.....	Leslie L. Parker
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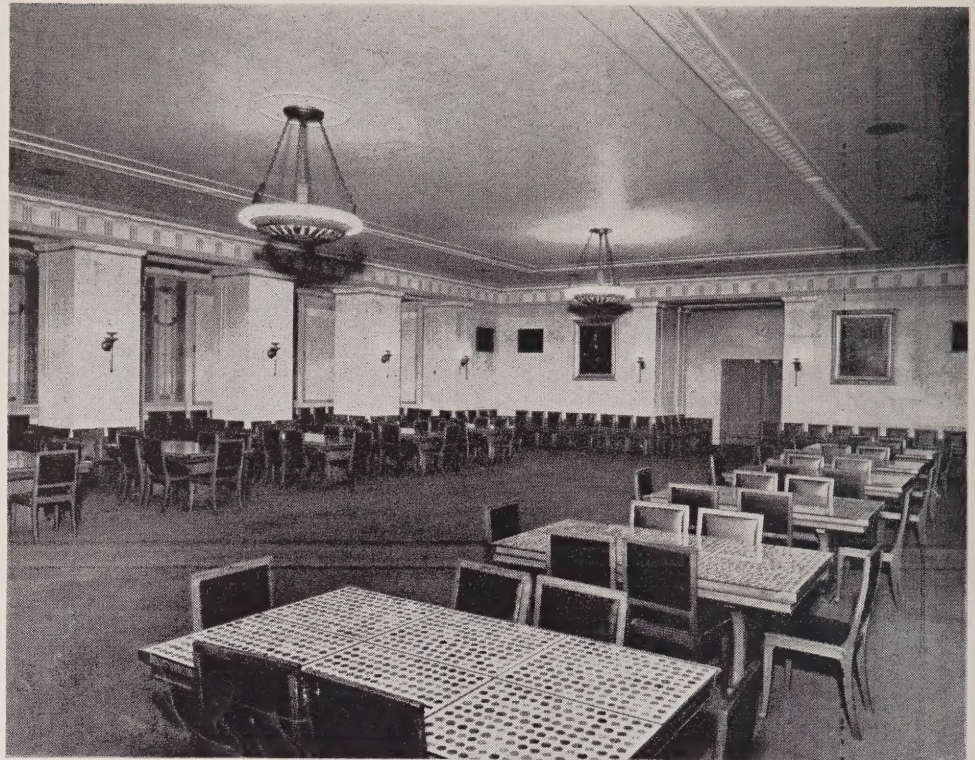
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House of The Temple of The Supreme Council



BANQUET HALL

(The next few issues of the BAGPIPE will contain pictures of the interior of the House of the Temple of the Supreme Council, Washington, D. C.)

Banquet Hall

A stairway with two entrances, one passing the executive chamber and the other passing the library, leads down to the banquet hall on the ground floor, which occupies the space directly below the atrium, and will accommodate about four hundred persons.

The wall panels in this room are painted in colors and forms taken from the fragments found in the streets of the ruins of Pompeii. The doors are trimmed with marble, and the walls have a low marble wainscot. The hangings are of a terracotta colored velvet. The furniture is of oak and consist of tables and of chairs with light-colored pigskin seats.

The lighting in this room is all artificial and consists of two large central chandeliers, same type as in the atrium,

and ten shallow vaselike bronze discs which support alabaster bowls, together with numerous sidelights.

Mounted on the tables are pennies from every regular Royal Arch Chapter in the world, arranged by States, Provinces and Countries. These pennies were assembled and arranged by Brother Edward A. King after being procured by the late Brother Edward Hanauer and presented to The Supreme Council.

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THE BAGPIPE



SECRETARY'S PAGE



C. A. SEIFERT, 33°

We have approximately 7,500 Master Masons within our jurisdiction and many more of them who hold their membership in Blue Lodges not in our allotted territory. Among them, I believe, are many who are interested in receiving further Light, and I don't know of any better medium for them to get this than through the Scottish Rite degrees.

Where are the prospects? You'll find them in every locality, every city or village has them. At every function, or community event you'll find them. You'll see them wherever you study, worship or play. Do your duty towards your brother and try to interest him in taking the Scottish Rite degrees. Remember, a Brother Scottish Rite Mason interested you in our wonderful fraternity so do as much for another Brother.

WHEN TO GET CANDIDATES — Do it now — do it today. That Brother may have been waiting for someone to ask him also he may be puzzled and disappointed because no one has.

WHAT DO YOU GAIN IN GETTING A NEW MEMBER? Words can't tell much but when you see your candidate sitting with the other candidates, the compensation of an inner joy floods your soul. It happened to the Brother who took in your application so don't rob yourself of this precious experience. Remember, candidates are under no expense while in New Bern. Both sleeping quarters and meals are provided them free of charge and our entertaining activities reach every part of our jurisdiction. Candidates taking the degrees at our Fall Reunion are not required to pay for their 1964 dues card but receive their 1965 dues card upon payment of \$10.00. Emphasize our wonderful equipment, the fact that there is no horse play whatever, but wonderful dramatic and very colorful degree work, also a ladies program for the Candidate's wife, sister or mother if he brings them to New Bern with him.

I hope this message will arouse in you a determination to get a candidate this Fall. We need your help and need it badly. We now have the largest Consistory in North Carolina, let's keep it that way. Thank you.

Sincerely and fraternally yours,

Charles Seifert

Secretary

Bagpipe Skirls

Dear Brethren,

There was an interesting editorial in a recent issue of the GRIT. I would like



to use it in this column, but it is rather lengthy, and I feared my readers would take one look — find that it dwelt entirely too much on one subject, and turn the page. So, I am submitting a copy of the editorial to the publishers with the hope that they will find room for it elsewhere in this issue. You might look and see if you find, "How Far Will History Be Repeated?" Perhaps you will find it interesting, I did.

And now — on with the program. The bagpipe complains of a few layers of mold, brought on by Cleo, Dora, and the rains that have come and gone without a name. But, he promises to do his best.

Middle age is that time of life when you no longer need a pillow to play Santa Claus.

America is blessed today with two kinds of highways — overcrowded and under construction.

Nagging Wife: "Do you mean you're going fishing again? Can't you see all the things that need to be done here? The lawn hasn't been mowed in three weeks!

Husband: "Three fourths of the earth's surface is water and one fourth is land. It's clear that the Good Lord intended that man should spend three times as much time fishing as he does mowing the lawn."

Cosmetics are a woman's way of keeping men from reading between the lines.

The art of saying appropriate things in a kindly way never goes out of fashion.

Three polar bears were sitting on an iceberg.

"Listen!" the father bear commanded. "I've got a tale to tell."

"I have a tale to tell, too," said the mother polar bear.

The little baby polar bear shivered as he looked up at his parents.

"My tail's told," was all the baby bear said.

What some people don't know about driving would fill a hospital.

Marriages may be made in Heaven, but the maintenance work has to be done on earth.

The speed and power of the new cars help to bring places closer together — like this world and the next.

Weeping tears of female outrage, the lady driver insisted she had given a signal before her car was struck by one driven

by a male.

"Lady," said the man patiently, "I saw your arm go up, then down, then straight out, then into circles. You telling me that's a signal?"

"For heaven's sake!" The first three were wrong; didn't you see me erase them?"

Money talks as much as ever, but what it says today makes less cents.

Ten centuries from now, says a scientist, man will have no teeth. It is doubtful, though, if he will gum up things more than he is doing now.

Nothing so excites the curiosity of a man as the silence of a woman.

Now, Brethren, keep your eyes turned toward November and the Reunion, and remember — "The most important thing a father can do for his children is to love their mother." This was written by the Rev. Theodore Hesburge, Notre Dame President.

Your piper,
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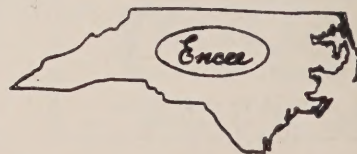
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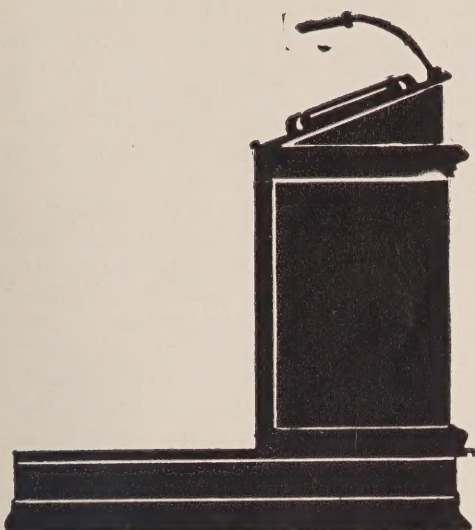
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From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

THE CORNERSTONES OF AMERICAN DEMOCRACY

Introduction:

The Declaration of Independence and the Constitution taken together form the foundation and structure of American democratic society. It is particularly important for Masons to understand the ideals that are embodied in these documents inasmuch as so many Masonic brethren were among the authors. There were thirty-nine signers of the Constitution and the best Masonic authorities agree that between eighteen and twenty-seven were Masons. The meeting place of the Constitutional convention was designed to serve as a Masonic Lodge room, and, as you will recall, at the close of the convention Franklin made reference to the rising sun above the president's chair.

It is also appropriate to compare our American society to a temple. The four cornerstones which I will discuss, combined with other related ideas and ideals, provide the foundation and the ideological support for the superstructure. The Constitution provides a legal framework which gives structure and shape to our society and which can be compared to the framework of the temple. The statutes and administrative regulations correspond to the interior walls and finish

of the temple making it more useful for specific purposes. The customs and character of the occupants determine how a structure is used. In a like manner, the Culture of the American people gives the Constitution a unity which is unique.

General Statement of Key Concepts:

In referring to the foundation of the American society I mentioned four cornerstones which I consider to be fundamental with respect to the development of the Constitution and the Declaration of Independence. These cornerstones are, 1) a belief in the worth of the individual, 2) a belief in the natural and moral law, 3) a belief in the usefulness of reason and 4) a very strong faith in the future.

A Belief in the Worth of the Individual:

This ideal is explicitly stated in the Declaration of Independence and is implicit throughout the Constitution. It is one of the distinguishing characteristics of American democracy. You need only compare the manner in which the indi-

vidual is treated in a dictatorship such as Soviet Russia or Germany under Hitler and the way in which we regard the rights of the individual here in the United States to see that this difference is a very real one.

The Constitution is drawn up so as to limit the powers of any one individual or any group of individuals and to provide protection for personal rights and freedoms. Some of these personal rights were included in the first ten amendments to the Constitution as a result of a demand by many leaders throughout the 13 states. The importance of these rights cannot be overestimated. Without guarantees of civil liberties and personal

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rights, democracy becomes a sham and authoritarianism becomes real. We, as Masons and Americans, must keep this fact in mind when proposals for the evasion or abrogation of constitutional guarantees of personal rights are brought forward.

The ideas which are expressed in this first cornerstone were not original with the writers of the Constitution but were acquired from our European heritage. I might add that the majority of the members of the constitutional convention were college graduates and were well educated in American and European universities. The worth of the individual, as an ideal, is based on Judeo-Christian religious concepts, upon the teachings and writings of the Greek philosophers and, in part, on the customs and traditions of the Teutonic tribes. The ideals which the framers of the Constitution possessed were derived from all of these sources and have been handed down to us over a period of more than two thousand years. It remained for the American political leaders to put these ideals into a form where they could be more effective.

A Belief in Natural and Moral Law:

When we speak of the "Natural and Moral Law", we are referring to a higher law or plan which underlies all human existence. A belief in a higher moral law is quite evident in the Declaration of Independence in which reference is made to certain "unalienable rights" which cannot be taken away and which need to be expressed in any document which purports to set up a just government. Throughout our history we have seen various personal interpretations of this higher law when individuals refused to accept statutory laws which they considered to be not in accord with the natural and moral law. William Lloyd Garrison referred to the Fugitive Slave Law as a "compact with the devil" and advocated non-acceptance and active violation. This concept is also one which has historical roots in the Old Testament. The prophets considered themselves to be interpreters of a higher law and passed on this concept

to the Christian religion. The Greek philosophers had a corresponding belief although it was expressed in much different terms. Medieval scholars stressed this concept and it was responsible for the Reformation of the 16th century. Again in the 17th and 18th centuries the belief in natural law expressed itself in political and philosophical writings. John Locke in his "Social Compact" stated that the people should interpret the higher law and that it should not be left to kings and princes to make such interpretation. The writers of the Constitution were thoroughly acquainted with John Locke's words and it is from his writings that many of the ideas embodied in the Declaration of Independence and the Constitution were obtained. This particular cornerstone has numerous corollaries such as "Government should be one of laws and not of men"; that it is possible and desirable to regulate moral conduct by law; that the individual has a right and an obligation to derive his own interpretation of the higher law, and that the final legal authority should be the Supreme Court and the people.

Belief in Reason:

Related to the previous cornerstone is one which I have called a belief in the usefulness of reason. It is a very basic idea that through the application of intelligence to the problems of government a better result can be obtained through the blind following of tradition. Socra-

tes and other Greek philosophers first used this method in the discussion of what is just and what is good. The use of reason was minimized during the medieval period but grew stronger again with the development of the scientific method. During the past five hundred years we have seen this faith in the scientific method increase until today it is applied in almost every field of human endeavor.

Closely related to this belief in reason is our faith in the value of education. The necessity for providing the tools required to apply the methods of reason has resulted in the development of our modern educational system. Also our belief in the usefulness of majority rule is based upon a faith in the ability of the common man to reason. This faith assumes that the average citizen has access to and is able to use all types of information.

Faith in the Future:

This ideal has been a characteristic of American society since the first colonies were established in 1607. The individuals who had the fortitude to set sail in a boat of 40 tons must have had a great deal of optimism and a very strong belief in the future of the continent. This belief developed during the colonial period and reached its culmination in the Revolutionary War and in the framing of the Constitution. When the authors of the Constitution stated "We, the people of the United States, in order to form a

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more perfect union", they were expressing a very strong belief that the American nation would become more perfect and would endure into the indefinite future. This belief has expressed itself in the idea of "Manifest Destiny" and has its application to the present day. When we hear expressions of doubt concerning our ability to stand up in an ideological struggle with Communism or Fascism, we should remember that such pessimism had no place in American society at the time of the Constitutional convention, nor should it have any application today.

Conclusions:

In concluding this discussion I would like to point out some of the areas of strength and weakness in our American democracy. It is my belief that through a more intelligent understanding of strengths and weaknesses, we can be of greater service as citizens than through a refusal to see our society realistically.

The strengths of American democracy are three-fold. 1) It is more efficient, as was so ably demonstrated during this last world war. It is my belief that the best answer to those critics who state that democracy is not efficient is to recall the record of accomplishment during the last 165 years. 2) American democracy is flexible. The Constitution, when it was drawn up, was one of the shortest political documents in history, yet it had a flexibility which enabled it to adjust to changing conditions. We must retain this flexibility if we are to make satisfactory adjustments to changing conditions during the coming generations. 3) American democracy provides a more satisfactory way of life for the individual person. I need only to suggest that we compare the living conditions, both material and spir-

itual, in this country with those in any other country.

The weaknesses of American society are of such nature that they can be avoided by an intelligent appreciation and recognition of the danger areas. Some of these danger areas are: 1) Our faith in the natural and moral law has been weakened. Many Americans are placing an increasing reliance upon authority, both spiritual and political, to give meaning to life when they are unable to develop their own values. 2) There is a danger that cynicism and pessimism will obtain too great a hold upon Americans. If this happens, American democracy may go by default and we will turn to some self-appointed guardian for protection from the enemy whom we think to be stronger than our American way of life. 3) Complacency and over-confidence can constitute a real danger. This is true whether we have reference to the need for internal improvement or to recognition of an alien threat.

These weaknesses and dangers are not inevitable. We need only to be aware of them and the battle is half won. We should never forget the fact that democracy can never remain static. It is achieved only through a long process of growth and development during which many weaknesses have been reduced. If we attempt to keep our democracy static, it will regress. Only by working to reduce areas of friction and improving the present situation can we assure the preserva-

tion of our way of life.

As Americans we are charged with the responsibility of maintaining and improving our way of life through active participation in civic affairs; as Masons we have the more specific responsibility of promoting those concepts which we believe are essential for the future of our country, namely, free public education and the complete separation of church and state. These concepts were, to a great extent, developed during the 19th Century and are not completely accepted by all of our fellow citizens. We are charged, then, with a great responsibility—the development of a greater nation. Let us not fall down on the job!

JOHN L. WIXON

Member of Northern California Research Lodge

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TO OUR MANY BROTHERS AND FRIENDS AND READERS OF THE BAGPIPE

New Bern, N. C.
Sept. 10, 1964

To Our Beloved

Brother C. A. Seifert:

Our Fall Reunion will be on November 17th, 18th and 19th. Let us make Brother Seifert happy and each get at least one or more candidates.

You know we enjoy clean living. We love to spread our branches, but the root life we neglect. We love to shine and receive human praise in public; while in the inner chamber where creature voices cease, we may meet God in silence and breathe in heaven's peace in a Scottish Rite Class and it is a wonderful teaching to men. I feel it is one of God's greatest blessings to us as members of the Scottish Rite Bodies. It gives us the secret of deep living, which lies in a secret place, with time and space forgotten. We see God face to face, beyond mere words and forms and symbols and signs, where in the hidden Temple, we learn that God's eternal light will shine through us as men, if we will live as honorable members of the Scottish Rite Bodies. To some it's hard to understand, but I know it's true. We get out just what we put into any service to mankind.

So let us get busy and make our Fall Reunion the best of all time. It makes our much beloved Secretary very happy. The candidates wives will share with you the most delicious meals prepared by the ladies of the Eastern Star. Also, their ladies will enjoy the guided tours we have for them.

Yours for a greater Brotherhood; we hope to meet our many Brothers at the Fall Reunion.

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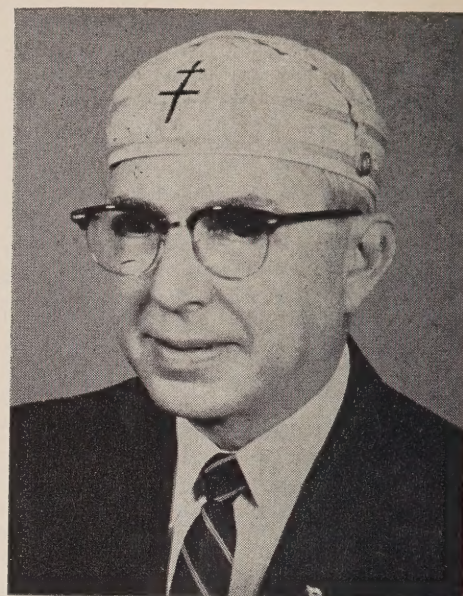
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Director of Work



William C. Moore, 33°,
Assistant Director of Work

TENTATIVE PROGRAM SCOTTISH RITE REUNION NOVEMBER 17, 18 and 19

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Stage Director, A. A. Kafer, Jr., 33°
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Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Ass't Marshall, Leslie L. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, November 17, 1964

- 10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.
- 10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, L. T. Barrington, D. Elmo Jones, J. E. Blaylock, Paul V. Vogan, Ira Stephens, Andrew Murphy, W. E. Gardner.
- 11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.
- 12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, Leslie L. Parker, Paul Vogan, R. L. Pugh, Nat Baxter.
- 1:00 P.M.—Luncheon.
- 2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, Al Conway, S. C. Chadwick Jr., Leonard Daniels, Tommie Avery.
- 3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, H. J. Carpenter, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, L. T. Barrington, C. T. Potter, Neil Vester.
- 4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, K.C.C.H., Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, E. M. Moore, Lester Hart.
- 4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Neil Vester, Miller Basnight.
- 12°—Communicated.
- 5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett.

TENTATIVE PROGRAM SCOTTISH RITE REUNION (Cont.)

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, W. E. Gardner, Andrew Murphy, Howard B. Constant.

Wednesday, November 18, 1964

9:15 A.M.—15°—G. C. Langston, K.C.C.H., Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, R. H. Lucas, Chas T. Potter, R. L. Pugh, C. Wallace Jackson, N. M. Baxter.

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and Wm. W. Alligood.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, Paul V. Vogan, W. H. Scott, Cecil Harmon, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°
23°

Communicated.

24°
25°

5:30 P.M.—26°—Prince of Mercey, Reynold S. Davenport, 32° K.C.C.H., Master of Degree, Assisted by Lovie J. Smith, J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Louie J. Smith, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Francis Rowe, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington.

Thursday, November 19, 1964

9:30 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: Clifton Matthews, 32°, Master. Assisted by Cecil T. Boyette and Wilson Scottish Rite Club.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H. Assisted by Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 M. —Luncheon

1:30 P.M.—31°—Inspector Inquisitor. L. T. Barrington, 32°, K.C.C.H., Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, Lambert Morris, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, Chas. T. Potter, V. J. Spivey and Warren H. Coolidge, Robert F. Spence, Eddie Paul, Jr.

3:30 P.M.—32°—Master of Royal Secret. H. Bruce Johnson, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy.

5:45 P.M. —Banquet closing Reunion.

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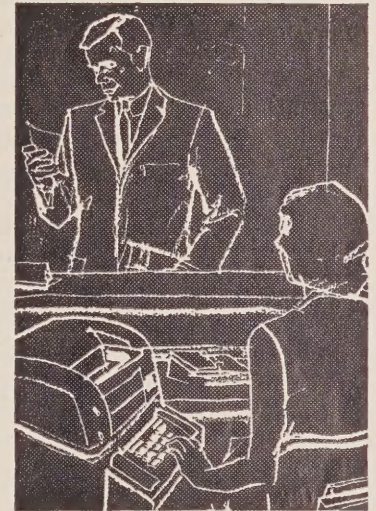
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TEMPLE TOMES

Joseph Fort Newton, author of many, many works, including the "Builders" a classic of Masonic literature was the rector of the Church of St. Luke of the Epiphany (Episcopal) in downtown Philadelphia. He died in 1950, leaving behind him great works, and many well tilled fields throughout the English speaking world.

It is needless to detail his biography, as mountains of accomplishments border his horizons, from his sunrise to his sunset; And the echoes of his footsteps reverberate down the corridors of time, and the halls of history; and will as long as man lays spiritual foundation-stones on that solid Rock, our Creator and Supreme Architect of the Universe.

Greatness is better expressed in simplicity. For instance; Listen to Brother Newton's prayer: "Eternal Father, come to us in our prayer, each praying for all, and all for each; Come with just the touch of thy Spirit that we need — to the young in their fresh vigor and brightness of heart, whose lives are yet unfixed; to those in mid-life, so busy, so absorbed in their affairs, and often so lonely; to those bent with years, in whom the fire of life has cooled, and hope grows drowsy while they remember former years; to every dreaming little child.

Come, we pray thee, to those whose days are happy and whose hearts are comforted, that they may be grateful; to those who are encamped just now where the waters of life are bitter, that they may not lose heart; to those who suffer in secret an unshared sorrow, that

they may not be lonely; to those who are irked by the humdrum of life, or hurt by its harshness, that they may be refreshed.

Come, we beseech thee, to all whom our hearts remember; to the prisoner in his cell; to those bereft of the kindly light of reason; to those on beds of weariness and pain which make the nights too long; to those who wait with a dull ache of heart for those who return no more; to those who are adrift and alone; and have no one to pray for them; to those who are baffled by the difficult undertakings of good men, seeking to make good will prevail.

Come, thou Guide and Deliverer of mankind, with thy teaching and mercy to our troubled world, divided against itself and astray from thee; and to thy church of every name, and rite with new power in its quest of unity, and in service of human souls and human society in serving love, we ask, with the cleansing of our hearts and the deepening of our faith; in thy holy name. Amen." — from *Gems of Faith and Love* for daily living.

When we read the Masonic works of this illustrious brother, we recall that our first steps in Masonry were no different from his, or from any other beginner. We early found in Masonry that no man stands between us and our fellow man;

that no man stands between us and the truth; and that no man stands between us and the Master.

Some Masonic symbolism of the entered apprentice degree is carried over into our church life where we engage in "responsive reading"; not that reading aloud is the Masonic or a necessary religious virtue, but the basic idea is to get one away from his stand-off reverential awe of the Bible, and to actually hold it in his own hands, to feel and to know that the word of God is as close to us as we will let Him be.

Too long too many people have revered the printed Word in a stand-off touch-not awe. And to keep from breaking the spell, they have kept completely away from it. It reminds us of some writings of a local Rabbi who wrote of the ancient customs regarding the sanctity of the Torah. For instance, if it is dropped, it must be kissed before it is put back on the table. If there are other books on the

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table, the Torah must be on top with Genesis up. It must not be left open, but closed, with Genesis up, remembering that the Hebrew reads from back to front, and what we call the back of the book is the beginning. However, it is considered smart to circumvent all of these rules by simply not having a Torah. The sum-total being gross ignorance of the Torah.

Likewise, in a city where we see the "Dairy" Lunches, or Restaurants, here is a circumvention of the Kosher meat laws by the simple expedient of not having any meat. (Fish not being regarded as a meat—but Rabbinical laws permit only fish with scales as they are open-water fish and not bottom-feeders.)

We are all equally guilty in our own circumventions. We use far thinner excuses for not reading our Bible (including the Torah, the first five books of Moses). We'd hate to list some of our excuses, or any of them.

Masonry teaches all that the Bible is a personal thing. And many lodges give each new Master Mason a personal Bible. Ourselves, we use a cross-reference Bible, well read, thumb-worn, well marked with personal notes, and we expect to wear it out, and start with a new one every three years.

All through the writings of Joseph Fort Newton there are many biblical wordings and phrases which show that our brother had worn-out many Bibles and had come to carrying its message in his heart. A man never masters the Bible or Masonry until he can translate it into a moment-by-moment life among his fellow beings—a life of Love, as God is Love.

Some years ago we were piloting three sixteen year old boys about New York. We were all guests of one's lawyer-uncle at the Lawyer's Club. We all were sitting at a large round table. Between courses this Lionell Barrymore-type lawyer asked each boy what he wanted to be when he grew up. One after another answered in his own way until the last answered "I want to be a lawyer". "Why?" asked our host. "Because" continued the youngster "my father is a lawyer, and I want to follow in his footsteps." The old lawyer

leaned forward, addressing the youngster and said "Son, first, you must be born to the law, which I see you are. Second, you must know your High School geometry in order to shape your methods of reasoning. Third, you must know Shakespeare for your command of the language; And most important you must know the Bible for basic law and cases."

The point here is that the Bible is basic law, and basic everything else. First we should know the Bible, and many other things including our art, literature and sciences. Knowledge is limitless. Brother Joseph Fort Newton seemed to be a limitless scholar who used his learning for the betterment of his fellow-man.

Listen to what the Bible meant to the greatest Bible teacher of this generation—Donald Barnhouse:

"Personally I can testify that my Bible has long ceased being a book to me, and has become the Lord God Almighty, speaking to my soul. From one end of the Bible to the other there are verses that now stand before me as bushes which burn, but which are not consumed, when once I put my shoes from off my feet and stand on holy ground. I can read these verses today and remember how the Lord spoke to me there in time of need, how He drew me away from myself to follow him, how he weaned me from earthly things to feed me on the living bread of life, how he cleansed me from sin, how He maintained me in Christ in a time of difficulty, and how He gave me the power to walk before Him in well pleasing. And the presence of all these verses which remind me of past blessings has built in me an attitude toward the Book that expects the Lord to light fires in verses today, and make them stand out for my ever recurring needs."

It is for us to turn aside to see the burning bush of God's verses set aglow, to ignite us. It is for us to study to be approved! to be improved in Masonry; In the basic architecture needed for the edification of our inner temple, not made with hands; And, the key to this Bible is the thumb.

TOM MCCREA

N'AYE FORR-GET THESE DATES



OCTOBER 7

Wilson Ladies' Night Party

OCTOBER 8

Onslow-Lejeune Ladies' Night Party

OCTOBER 9

Richlands—Dinner Meeting

OCTOBER 12

Regular Meeting—8:00 P.M.

New Bern Lodge of Perfection No. 6

OCTOBER 15

Creswell-Columbia Ladies' Night Party

OCTOBER 21

Washington Ladies' Night Party

OCTOBER 22

Morehead City Ladies' Night Party

OCTOBER 28

Elizabeth City Ladies' Night Party

OCTOBER 29

Fort Bragg Ladies' Night Party

NOVEMBER 5

New Bern Ladies' Night Party

NOVEMBER 12

Colerain Ladies' Night Party

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SCOTTISH CLUBS RITE



THE ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night Sept. 10, 1964. At "Hub's Reck" Belhaven, N. C. where everyone enjoyed a bountiful seafood dinner.

The following members were present: Brother George Raymond Leggett St., President; Brother Wilmer C. Chesson, Secretary and Treasurer. Other members: Brother's R. H. Lucas, Bryant Harris, Hugh Brown, Woodrow Dixon, Randy Waters, C. D. Ingell, Putt Landing, Glen T. Wilson, Tom Gardner.

Our next meeting will be at "The Town and Country Restaurant" Williams-ton, N. C. on October 8, 1964 at which time we will be accompanied by our wives.

"I went by the field of the sluggard, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, the face thereof was covered with nettles, and the stone wall thereof was broken down. Then I beheld, and considered it well; I saw and received instruction."

Simply do nothing; be a sluggard and your field will become, "Grown over with thorns," and "Covered with nettles."

There was nothing unusual or startling about that scene which made so deep an impression upon this ancient traveler. One would not, probably, ride for many hours through any rural community without beholding its counterpart. Likewise it stands for a type of life with which all are somewhat familiar. However, not all are as deeply impressed or as greatly profited as the man whose report we are considering. He wrote: "I beheld, and considered it well; I saw, and received instruction."

For life, no less than for the farm, there is a seed time. In neither realm do precious harvests come by chance. Each individual, needs the counsel of the ancient preacher: "In the morning sow thy seed, and in the evening withhold not thy hand." Who can look upon the sluggard's field without heart-searching ques-

tionings as to his own sowing! Have good seeds been skilfully scattered at the proper time, and in quantities commensurate with your desires for harvest? Let it be remembered that, "There is a time to sow." Failure to perform this duty in season precludes the possibility of a golden harvest.

However, it is not to be concluded that industry in sowing will, alone, insure a bountiful crop. Many Masons have made splendid beginnings, but by subsequent indolence have permitted their promise to be destroyed. Some labor had been expended in planting the sluggard's vineyard; but neglect made it fruitless. There is need of diligence in cultivating the growing crop.

And never should one permit himself to forget the fact of that approaching time of harvest.

Our Fall Reunion is the time of "The

For the Wives of the Candidates Only

TENTATIVE PROGRAM

New Bern Scottish Rite Bodies—Fall Reunion 1964

November 17, 18, 19, 1964

Tuesday, November 17th

- 9:00 A.M. Tour of Cherry Point—World's Largest Marine Air Station
- 12:30 P.M. Lunch—Scottish Rite Temple
- 3:00 P.M. Theater Party, Masonic Theater
- 6:00 P.M. Dinner at Scottish Rite Temple

Wednesday, November 18th

- 9:30 A.M. Tour of Tryon's Palace and its Formal 18th Century Gardens
- 12:30 P.M. Lunch—Scottish Rite Temple
- 2:00 P.M. Tour of New Bern's Famous 67 Points of Historic Interest
- 6:00 P.M. Dinner at Temple

Thursday, November 19th

- 8:30 A.M. Tour of Camp Lejeune
- 1:00 P.M.—Lunch—Horne's Motel, Jacksonville, N. C.
- 3:00 P.M. Theatre Party, Masonic Theatre
- 6:00 P.M. Dinner at Temple

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CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan County Scottish Rite Club held its monthly meeting on Friday, September 18, at Sandy Point Beach.

Several members of Scottish Rite spoke briefly.

We had a good attendance, and delicious food. The food was prepared by the ladies, a "covered dish supper." Mrs.

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DOWN ONSLOW WAY

By REYNOLD DAVENPORT, 32°, K.C.C.H.

Scottish Rite Masons—along with the rest of the population—in Onslow have been reading September news dispatches with considerable apprehension. The Marine Corps, according to these news stories, is planning some troop movements that will drastically reduce our candidate potential in November and temporarily remove from the scene some of our best and most faithful workers. By the time this issue of the BAGPIPE appears in print we should have some idea of just how badly we're going to be hit. There's nothing we can do about it but hitch up our britches and work that much harder.

OTHER ALARMING NEWS, as this is written, has to do with an assortment of hurricanes prowling threatenly off our shores. Their ultimate paths also have a substantial effect upon our November Reunion. If we receive a direct hit from one or more of them the entire region will suffer drastically.

I find myself wishing during each hurricane season that the Weather Bureau would content itself with reporting the facts and get out of the predicting business. Their hurricane predictions are so unreliable as to put the Weather Bureau in a class with the political pollsters, and that's bad.

ON A SOMEWHAT LIGHTER SIDE we might consider the plight of the modern-day woman who has fallen victim to the current fad for daily changes in hair styling and coloring. The things she does to her hair should leave her completely bald by age thirty five. She washes it, twists it, colors it, combs it, teases it, stacks it, doesn't like it, and repeats the

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entire process ad infinitum. When she finally gets through with it she declares it looks awful and gets mad if you don't agree with her and worse than mad if you do.

Some women have certainly let their mania for hirsute experimentation upset their sense of dignity, or whatever you want to call it. Time was when the average woman wouldn't even answer the phone until her makeup was all in place, but a lot of today's women roam all over town with these roller things in their hair. There are two women who pass my office together almost daily, and I have yet to see them without those rollers in their hair. Maybe they just can't get them out. I would be really interested to know just what they'd look like without them.

What the rollers do to a woman's looks isn't anything to get rapturous about, and it's actually a little startling when some of the more outlandish arrangements pop into view. Those with the rollers arranged more or less symmetrically give the impression that there is some kind of engine attached to their heads and you catch yourself looking for the propeller or the flywheel, or something. Others arrange the rollers sort of helter skelter about their heads and often the rollers are vari-colored. A woman's head thus arranged closely resembles a pinball machine and you find yourself wondering when the lights are going to start flashing.

Some of the roller-addicted women must be aware of their disquieting effect upon the public eye, because they try to cover up their rollerized heads with a frilly kind of net. This doesn't help a bit. It just makes their heads look like explosions trying to happen.

I am an earnest and long-time admirer of the fairer sex, but the rollers really have me worried.

NONE OF THE FOREGOING is apt to change Marine Corps planning, or chart the course of hurricanes, or effect women's hair styling. I think I'll just saw it off here and see how much of it Mrs. Dill lets the printers have.

"FROM UP THE NEUSE"

By JOHN D. CHARLTON, 32°

Greetings "From up the Neuse." I am sorry we missed the September issue, but a hospital confinement just before the



REYNOLD DAVENPORT, 32°, K.C.C.H.

deadline caused self to become more important than obligation! Now wasn't that an easy excuse, but brethren it just doesn't seem to solve my conscience.

Let us examine together for a few moments this word obligation, or more particularly the malady that hampers its proper functioning in our lives. One should not have to remind a Scottish Rite Mason of the obligation he is under as a citizen and a Mason. However, it seems that the disease called apathy or indifference to obligations, both those taken and those which exist because we are a part of society, destroys our sense of obligation with a subtlety that almost defies description and detection.

It has been said that there are only two things an American will pay his hard earned money for, and then walk away from without picking up, are education and privileges dearly won which place him under obligation. Today's American needs to reflect on the fact that simply belonging to any society, while it may guarantee rights, does in no way confer privileges. Privileges are earned by work expanded in conforming to the obligations we are under, both as members of the

Masonic Fraternity and a so-called free society.

Today's society commercial enterprises are doing their utmost to instill in Americans that their greatest need is to be entertained or engage in some athletic type of recreation during all of their leisure hours. This emphasis and the selling job done has successfully created a state of mental apathy in America today that is most alarming. When will Americans realize that the mind, like anything else, withers and dies when it ceases to be stimulated by learning, thinking, and engaging in activities over and above those required for existence. I charge you brethren that Scottish Rite Masonry provides a rallying point around which Masons are obligated to gather, learn, and become stimulated to combat those forces in America today that are leading us down "Apathy Highway."

In questioning many of the brethren I find that self-indulgence is the first obstacle that must be overcome before assimilation of Masonry and our presence at its gatherings will be accomplished. Now the sad part is that this self-indulgence is in what I call "Boob-Tube Nothingness"—this vacuum that a man places his mind in for hours each evening before the glowing glass tube! The summer is over now brethren, keep your shoes on long enough to get out to your Masonic meetings and read the literature you are provided with and for which you paid hard cash, come out of the vacuum and honor the obligations you voluntarily placed yourself under.

Enough philosophy if you can call it that—the Lenoir County Scottish Rite Club will hold its October meeting on the 29th at King's Brother's Restaurant. This will be a meeting where the candidates to the Fall Reunion will be invited, so don't forget it nor to get a candidate! The September meeting was held on the 30th at Bar-B-Que Lodge, and while this had to be written prior to the meeting I am sure all were well fed and that as President Bro. C. J. Herring, Jr. had an informative meeting planned.



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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

"LET FREEDOM RING"

One of our false assumptions is that freedom is simply a matter of a written constitution or the passage of certain legislation. Nothing could be further from the truth! Written words can be easily forgotten and their spirit lost. Freedom is actually an atmosphere and it must penetrate all relationships and institutions. There are four institutions where freedom is either maintained and increased, or else it is lost.

The basic institution of society is the family. There is no place where a man is so completely influenced for good or evil as in the home. Rightly have we insisted that the State cannot invade the home to indoctrinate the children. I am convinced that it is just as false to give an ecclesiastical institution that right. There can be no true democracy until people learn to live it within the family circle and to understand something of the difference between social responsibility and individual freedom. Many youths wish to declare their individual freedom within the home who are not, as yet, prepared to assume social responsibility. We must be concerned about the homes of America. Masonry rightly makes itself a family affair.

Another significant institution is the public school and the university where most Americans obtain their education. We see what happens when political leaders invade school-rooms and indoctrinate teachers and students. The beginning of the end for many nations has been the surrender of the universities. What the future of our nation is going to be will be determined to a large extent in the class rooms. It is necessary, therefore, to make our teachers feel that they are members of one of the greatest professions and that we honor them. They must teach without fear that some controversial issue will be used by authoritarianism to destroy them. Our freedom demands that we put our stress upon teaching young people how to think—not so much what to think.

Freedom of the pulpits is not an aca-



CLYDE G. McCARVER 32°, K.C.C.H.

demic thing, for it is indeed one of the most practical necessities of a healthy nation. More than one European observer has pointed out that the greatness of America has been its free pulpits which have not hesitated to attack unrighteousness and proclaim the moral law. Recently the anniversary of "D Day" was observed. I was quite impressed while listening to the General speak on television. He intimated that three things were necessary on that day: the enemy had to be located; the enemy had to be engaged; the enemy had to be destroyed. It came to me that this is just the thing that Scottish Rite Masonry is dedicated to doing. Herein lies our calling. It is

to be feared, however, that we fight too many defensive battles! We engage in too many skirmishes with lone indians in America today! We ought to be at the main line of battle! We play too much music on the minor key. We try to hold the old established lines, with the least surrender. Perhaps we need, as much as anything else in America, to see our calling in the light of a battle. So often we fight effects and not causes. We often attack the victim instead of the destroyer. We change laws instead of changing hearts or men! We are too often guilty of knocking over straw men in sham battles!

As Scottish Rite Masons we are called not to compromise; but to victory. Have we been content with a stalemate? That is practical defeat. If we ever make progress against all that is vile, vicious, and wrong, it will be because we are discontent with palatives. We demand clear-cut breaks and must fight until the enemy is broken.

The State is a fundamental institution of humanity and freedom. It has a tremendous responsibility in maintaining the status and freedom of the other institutions. In America we have been saved from any doctrinaire orthodoxy and have preferred to trust the empermentations of free men. As a result we find ourselves in the position of leadership of the free world. It is not easy for politics to come to terms with the moral law at all times! But our hearts are lifted by the knowledge that at crucial times we have produced great statesmen who have not hesitated to sacrifice personal advantage for principle. God grant us more men like that! At the end of the day, this is the best assurance that we shall remain free. When these four walls of freedom are built on the solid rock—Family, Education, Religion, and the State—our assurance is that we shall ever remain free. This is a basic lesson taught in the degrees of the Scottish Rite. Let us learn it well that we might live well.

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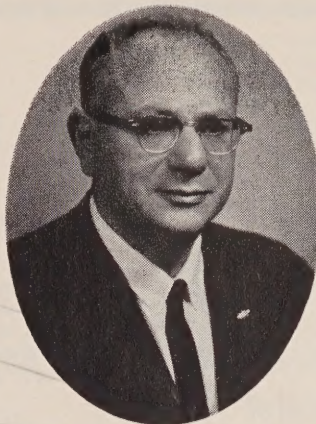
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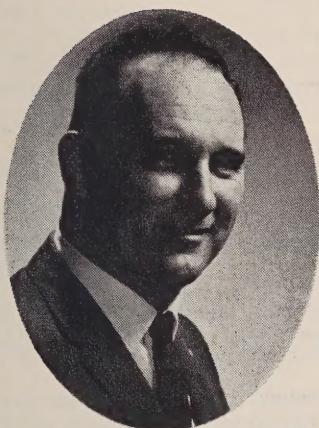
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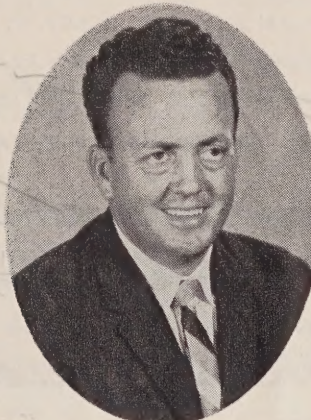
New Bern Consistory No. 3--Spring 1964 Service Award Medal Winners



Herman Barker, 32°



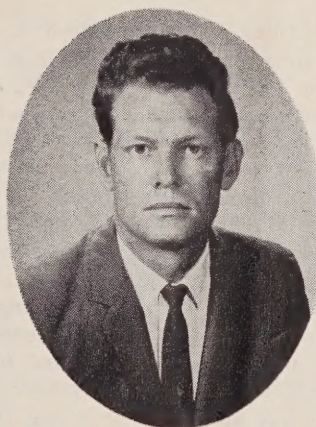
Billy S. Davis, 32°



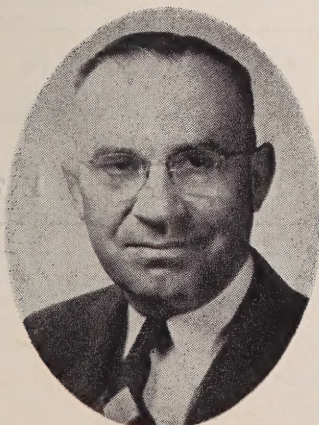
Arthur M. Byrd, 32°



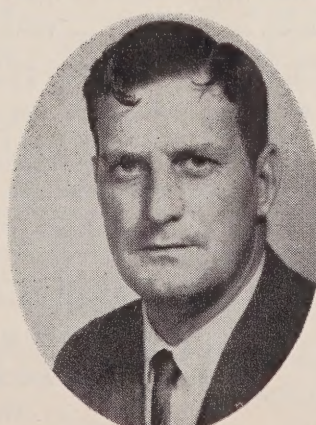
Wallace E. Jones, 32°



William E. King, 32°



John H. Harrell, 32°



Osbie N. Dixon, 32°

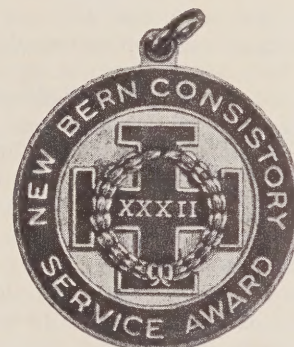
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HOW FAR WILL HISTORY BE REPEATED?

A history buff has come up with a strange—perhaps the significant—set of coincidences between the assassinations of Presidents Abraham Lincoln and John F. Kennedy. Here is what it discovered:

Lincoln was elected in 1860; Kennedy in 1960. Both were fatally shot in the head on Friday and in the presence of their wives.

John Wilkes Booth was born in 1839; Lee Harvey Oswald in 1939. Booth and Oswald, both southerners, favored unpopular ideas. Both were murdered before they could be brought to trial. Booth shot Lincoln in a theater and ran to a warehouse. Oswald shot Kennedy from a warehouse and ran to a theater.

Lincoln's secretary, named Kennedy, urged him not to go to the theater where he was killed. Kennedy's secretary, named Lincoln (Evelyn N., personal secretary to Kennedy) urged him not to go to Dallas.

Both slain presidents were succeeded by men named Johnson, both southerners. Andrew Johnson was born in 1808; Lyndon Johnson was born in 1908. Both Johnsons served in the United States Senate before becoming vice-president. The earlier Johnson was also a Democrat, having been selected to run with Lincoln by the Republicans to bolster their ticket in the Border States.

Andrew Johnson was never elected president. He sought the Democratic nomination in 1868 but was turned down at that party's national convention. Lyndon Johnson was chosen, at the Democratic National Convention in Atlantic City, to be the Democratic nominee for president, seemingly a departure from the strange set of coincidences.

Republicans, however, hope to see coincidence resumed in November by denying the present Johnson a full term in the White House, as was the earlier Johnson. To that end they are uniting forcefully behind the appealing candidacy of Senator Barry Goldwater.

Surely, it will be fascinating to see how closely history is repeated.

Submitted by Paul Stevens
Borrowed from the *GRIT*

Tom: "What model is your car?"

John: "It isn't a model—it's a horrible example."

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In Memoriam

*And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.*

Roy J. Mitchell, 32°, Havelock, N. C.

April 30, 1964

Guy E. Davis, 32°, Kenly, N. C.

August 17, 1964

George H. Meekins, 32°, Avon, N. C.

April 14, 1964

Zachariah Robert Downey, 32°, Durham, N. C.

September 9, 1964

Cheston Vaux Mottershead, 32°, Philadelphia, Pa.

September 26, 1964

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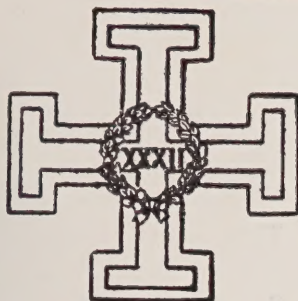
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Chapter of Rose Croix.....	30.00	2.00
Council of Knights of Kadosh.....	30.00	2.00
Consistory.....	30.00	2.00
(Including subscription to Bagpipe)		
Total.....	\$150.00	\$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose \$_____ as my annual membership dues for one year _____, \$.25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern

Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of

New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

_____, 19____
(City or Town) Date

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____
Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles? _____

Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____ If you answer "yes" to this question give particulars.

Yes or No

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY _____

Amount of fee accompanying petition, \$ _____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

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PETITION SECURED BY _____



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E.P. Blair, 33°

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Congressional Record

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Senator B: "Let's investigate!"

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